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124 wai, a kampong a kilometer to the north which used to be part of Roworeke. Later still a policeman came from Ende who was there to help collect taxes. The kapitan drifted in and out and played around with the policeman's bike, and asked Kattenburg to get him a watch. He then asked Kattenburg to sell him some U.S. gold pieces. In general, he is a nuisance. If he could settle down he knows a fair amount about the genealogies, etc.

124 197 ●829 We started, as usual, with social organization and had a terrible time with it. They are all mixed up, or it is so partially wrecked that there is no order to it. I can't get to it because they don't get much of my Malay. Regarding the latter, they said not even twenty per cent of the people here can speak Malay, because the school has taught Malay only since the 1920's. Before that nobody here could speak Malay. Their Malay is full of queer words. Also, they know very little or nothing about the kampongs even a little way off although they may still be in the same gemeente. They know little about anything except in a very narrow circle.

632 621 I got the names of the kampongs in the gemeente (kapitanschap) Rewarangga:

	My spelling	Kapitan's spelling
1.	Roworeke	Rowo Reke
2.	Worowai	Woro Wae
3.	Manunggo'o	Mano Nggoö
4.	Worowaku	Woro Wekoe
5.	Arereke	Are Reke
6.	Pu'uperi	Poeöe Peri
7.	Kekawi'i	Keka Wiï
8.	Koavena	Koa Wena
9.	Vavoeü	Wawo Eoe
10.	Ratebedi	Rate Bedi
11.	Kekambero	Keka Mbero
12.	Nioreko	Nio Reko

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614 which is the main one and the largest. In most cases this may also be the oldest one. This does not hold for Roworeke, where the main one is Odja, but the original one was the now nearly extinct Rewarangga. Anyway, they knew that Odja was the main one in Roworeke, Reandona the main one in Manunggo'o, and beyond this they did not know the situation in other kampongs. They said
● [829] that they would have to ask each kepala kampong. This shows how little they know about anything beyond their own village. Even the kapitan, who is head of the whole eighteen kampongs, did not know this.

624 The giri tumba of Rewarangga, who is head giri tumba of all the others, didn't even know the personal names of the other sixteen giri tumba.

693 If there is a small adat case, the Little Four sit for the judgment, but they tell the Big Four of the local kampong of the decision. Thus they have a kampong court for little cases and a gemeente council of the Big Four for bigger ones.

632 624 We got into a terrific muddle about how a new kapitan is chosen. When an old one dies, all eighteen kepala kampong come together and also the Big Four and the mosa laki mere of the other sixteen kampongs. The giri tumba, ndeto au, and sike sani of the other sixteen kampongs may come, but evidently they have no voice in the matter. Thus the electoral college includes eighteen kepala kampongs, mosa laki mere Rewarangga, giri tumba Rewarangga (Odja), ndeto au Rewarangga, sike sani Rewarangga, and the mosa laki mere of the other sixteen kampongs (excepting Roworeke and Worowai, whose Little Four are also the Big Four). Thus in all there are thirty-eight members of the electoral college. The manager of the convention is the giri tumba Rewarangga, who was sitting there. His other title (wiwiria, etc.) means "big mouth long tongue." He goes around and sounds out the opinion of all the others and

We The houses in the oldest negri lama were
342 very large. A whole group of perhaps five fami-
178 lies could live in one. The new style houses,
592 without the "cage" inside and the hooded roof, are easier to keep clean and are better in general. Most of the houses built today are
166 of the new style. Very few move around in the kampong, and even fewer move out of or into the kampong.

There is extremely little if any migration from one community to another here.

484 Traveling is done for only very short dis-
829 tances, and they know nothing about areas beyond Larantuka.

20 The kakang has the only telephone here. There is no telegraph. There is no mail service. There is no postman. The priest has a battery radio, but he lives in Riangkamië. Rumor is a very strong thing here, and when the
[727] Japanese were entering the story spread that
[797] they were going to kill all Christians, but not Mohammedans. Many thought it would be good to change their religion and wear a songko.

829 They agree that as their children learn
186 about the world at large the position of the
769 local area sinks in importance. But very few people have much knowledge about the world. This is really the lowest place I have been in yet. Most of the people are strongly attached to their own kampong, and the ancestor cult is very important in localism.

721 Small wars are still carried on, although
578 large ones as in the old days are forbidden by
423 the Dutch. The traditional ally of Wailolong
609 is Leloba. The traditional enemy of Wailolong is Riangkamië, and about fifteen years ago they had a war with Riangkamië. Leloba is now at war with Waibalun, but Riangkamië is also an enemy. The wars are always over borders. The
609 guru says that this is because there is not
423 enough land and that this is also why no aliens

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166 property and status are kept for them. If any youth wants to go out to seek his fortune, his family and the kampong officers oppose this. They do not want people to leave. There is a [186] strong sense of localism here. For example, [829] I asked why they knew so little about the kampongs which are not far away from them when I had come all the way from the United States to find out something about them. They said that they never went to other kampongs unless it was necessary. This seems to be the Flores pattern.

166 Very few people have immigrated. There are some from other kampongs in Ende and Lio, and in fact these areas account for the examples of immigration aside from the women coming to marry in. Normally, women who marry men from another kampong go to live with their husbands. There are a few individuals from Savu, one [563] Chinese family, and a fair number of Ende town folk on the lower border. They are not members of the kampong.

423 There are evidently two kinds of land: the kampong land in the older parts of the kampong, which is used by members; and border land, which used to belong to Ende or other kampongs and which was bought by either the kampong folk or the Ende folk who live there. Thus the borders have expanded by the latter means. The fields may be used only four to five years and then must lie fallow for a long time. I must get more on the system of land ownership.

614 I had a hard time getting the truth about the
124 suku organization from these people. They are dumber here than in Larantuka by far, and they have lost much more of the memory of the actual rules involved. Still, in Larantuka, I notice that I have to ask many people in order to get answers to some of the complicated questions, for example, in regard to marriage rules. But

634 into the hills with their Christian and pagan
166 relatives and leave the lower lands for the
361 Mohammedans.

I wonder if the kapitan of Nggobe, the fat
632 and aggressive man, plus the kapitan of Rodja,
634 who seem to be the right hand men of the Radja,
771 may not form a triumvirate of Mohammedan rule
578 here. The Christians rely on the priests to intervene (the Dutch are no longer here for appeal), and it will result in a funny situation if there is Mohammedan-Catholic trouble here. Note also that of the seven radjas here, only one (Ende) is Mohammedan; and one pagan (Ngada). The others are Christian (Manggarai, Nageh, Sikka, Lio, and Larantuka). This presents a curious pattern, especially when one considers
[771] that the RIS is mainly Mohammedan. This is similar to the Ambon situation. The Christian majority locally is in a difficult situation with the former local Mohammedan minority now in the majority group of all Indonesia. No wonder the Christians of Indonesia are frequently against independence.

632 The former kapitan is quite bitter, but he
829 is clearly glad to see us and talked a lot to us about his troubles, with the obvious although vague idea that we might get the United States to help in some way. He was impressed by the United States elective system and especially gasped with pleasure when we told him that if a leader was not good to the majority of the folk he would not get reelected. He was also impressed with the fact that we told him there are no radjas. But I reminded him that his claim to office rested on inherited succession, and he began to think. They like succession when it is to their advantage, but see the useful points in the elective system when they can visualize that such a condition might ruin their rivals.

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443 basis. They obtain products by purchase in the backland and sell them in Ende. They also sell gewgaws which they bring along with them.

186 829 Interest in local, foreign or international news is at a very low level. They insist that nearly everyone here knows just about nothing in regard to anything outside of the kampong. They are even ignorant of Rewarangga.

614 621 They said that originally each kampong consisted of only one suku. Then others moved in. Thus, at one time Wawatonda was the kampong of suku Rewarangga. Then they came down to Worowai. Here today there is a rumah berhala, [764] but it is a mere bone-grave hut, like Odja in Roworeke.

Rabu is now in three kampongs. It was one at some former time. It is ten kilometers from here. This is the place where the original kampong of the Odja suku was located. But they have now lost contact, and indeed, so complete was the move to Roworeke that probably no Odja folk are left in Rabu today.

124 829 The kapitan said an interesting thing when I was pressing him to give information in this regard. He said that only since I came here had he learned very much about the culture and the past of Rewarangga.

778 614 346 764 These rumah berhala, with images and a real house, or merely with the grave-bone shrines, are suku shrines. There are four real rumah berhala houses in Rewarangga. These are as large as a real old style high roofed house, [753] and in them there are images (ana deo) and perhaps [782] bone bundles too. These run as follows: (and anyone who visits them and looks into them must leave an offering, for example, money or cigarettes, etc.; otherwise he may get sick):

1. Volofeo has a real house and in it there are four ana deo, wooden images. There are no bones. This house was used by all four suku

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614 unknown. Nioreko also has a rumah berhala, an
778 actual house, but it is merely temporary and
346 lasts only seven to eight years. Then it is
764 rebuilt. It has no ana deo. This is a kind of intermediate type of situation.

14. Marunggo'o has no shrine. Thus suku Reandona evidently has none.

15. Pu'umbindi has a shrine, but the suku is unknown.

16. Mbago has a shrine, but the suku is unknown.

17. Pemodjera has a shrine, but the suku is unknown. Also, like Nioreko, Pemodjera has a temporary rumah berhala house, which is rebuilt when it collapses.

18. Sokopedji does not even have a shrine. It is a new kampong.

614 This is interesting and goes to show that
178 the suku were localized before. I asked why
●829 there were so many in the census for which the suku were unknown. They said that if their parents did not tell them, they never learned this information. It shows a breakdown in the system, but it is still very important. Real disintegration is just beginning. I scolded them to the effect that they as government men of Rewarangga did not even know the suku of the kampongs in their district. I said that the people in the United States would think that they were poor administrators. They said that this suku business was adat only and that they were concerned with government only. I pointed out that even the giri tumba besar seemed vague about all of this outside of his own kampong, and he is a leader of adat. They begged off saying that perhaps he didn't understand what I was after.

778 It is notable that only the four kampongs
769 with real rumah berhala (Volofeo, Bu'ubedi,
346 Ratebedi, and Vavoëü) have annual ancestor
574

000 R story.

●829 186 People here all know the arrangement of the kampong, and maybe thirty per cent know the general arrangement of the kampongs in Rewarangga. Perhaps only five per cent know the general arrangement of Flores. They have heard of the radjas, but they know little about where they come from. For example, it is not known where Sikka is or what kind of a place it is. Perhaps only one per cent know very much about the arrangement of Indonesia, geographically. These are the ones who went to the Ndona normal school. Practically nothing is known of world geography. They know at least the names of Japan, Holland (the assistant thought that Holland was the second or third largest country in the world!), the United States, Australia, China. India was a bit beyond their ken, and they knew nothing of other countries. Perhaps they know something about or have heard the name of Russia a bit. They have also heard of Rome and Jerusalem.

They have no ideas about the population of Indonesia. This includes the guru, the assistant, and the kapitan.

People here simply like their own kampong and their own district. They have developed no local chauvinism and it simply does not exist. However, they scorn the mountaineer population of Lio. They do look down on them a bit. They say that they have never seen the big town. They know practically nothing about other tribes in Flores anyway. They also have a bit of scorn [518] for the mountain people in Rewarangga. There seems to be no feeling of enmity toward any other place, tribe, or Indonesian folk of any kind. There is no dissatisfaction evident in the village.

829 No one could draw a good map of the kampong, even though they know the arrangement. The

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829 assistant said that he just did it, and that it was a revelation to him. They simply do not think in such diagrammatic terms.

769 186 The ancestor cult is strong here and there are many stories about it, but it is not used to glorify the place. In fact, there is no real pride as such. They are simply satisfied as they know nothing else. There is no feeling of inferiority concerning the status of the village.

178 There has been very little change here in regard to the expanding horizons of social and economic contact.

721 578 178 The old wars and head-hunting continued until recently. Wars seem to have been caused mostly over border disputes, so far as they can remember. Heads were taken as a sign of victory. But I got very little regarding a real head-hunting cult. They said that the heads were placed on the borders, evidently on the borders over which the war had been fought. [789] [246] They said voluntarily that they ate the hearts of enemies in order to increase their magic power. They are quite clear and vivid about this. The hearts were removed through an incision in the back under the shoulder blade. The main enemies were Nggobe and Rodja, but there is no hostility now. More seldom, war was waged against the Lio folk. Spears and [411] guns were used, and formerly bows. Bows were used especially by the Nggobe folk. Circular shields were made of buffalo hide and wood. There were alliances of mutual aid too. For example, Rewarangga (Worowai) and Odja (Roworeke) were in such an arrangement. Also, they [634] went to war for the Ende radja who paid wages for this.

721 634 The radja bitjara (a post no longer present in Ende; he was a kind of minister of foreign relations) (and he was able to talk all lan-

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721 guages and thus carry on negotiations) would
[634] request soldiers. Such wars were usually against the coastal folk on the north, that is, Lio and Ende there. In the old days, just
721 about every outside kampong was considered
484 dangerous and it was seldom that a trip was
578 made there unless a bond of friendship existed
178 between one's kampong and the area visited.
[608] Now all of these kampongs are friendly. Still I note that they don't like to sleep all night outside the kampong. This is especially true of the old folks.

● 829 Note on ideas concerning the "place" of the local kampong in the world: In just about every kampong, when I ask about the ranking of world countries in population, they do not know what to say (although a young boy knew that China was the largest), but at once the assistant and others get paper and copy down the exact ranking from me with figures. They evidently want to spring the question on other people and stick them. It does show a definite curiosity about these things.

608 The people here have a sort of pela bond
574 between kampongs, or at least they did at one
578 time in the past. They do not drink the blood
178 of each other as in Ambon, but they hold a feast and drink the blood and eat the hearts of the animals killed. And they eat together. They pledge that they will not war against each other and that they will show a certain degree of hospitality to each other. Thus Roworeke has such a bond with Waturoga, Waturoga with Ndona, etc. This was all in the past, and I didn't find out if there are any survivals. I think there are, because the guru from Ndona said that it is easy for him to live in Waturoga as his kampong had a bond with it. In addition, he married in.

721 War was tabooed by the Dutch in 1908, and
648 since then there have been no wars.
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War
621 call the people from the Blakang Gunung region
173 "blake").

Lewoneda is now mixed, as people came in later from Sina Djawa. Riang Kanali is a branch of Lewohala. Riang Kamië is very mixed. It includes people of the original (that is, Lenurat descended suku) and others. However, it was evidently founded by people from Kroko Putang, the island which disappeared, and whose refugees are all over Larantuka. For example, this is true of the radja kedua here. These folk are called Tenemau (meaning "sailed here in a prau"). Riang Kamië is the largest of all the kampongs. Formerly there was plenty of war between it and Leloba.

578 Lewowitin is the term for a traditional
721 enemy kampong. Formerly heads were exchanged
346 for the korke. These heads were not buried but hung in the korke (like animal jaws today? I also thought as I saw a pig killed, how easy it would be to imagine a human sacrifice instead).

614 In Riang Kamië there are many suku. The as-
621 sistant cannot list all of them, but he remembers
173 Kottang, Marang, Molang 1, Molang 2, Belowen,
● 829 Lowalia, Lolamaki, Keleng, etc. There is no Hurint.

He says there are four kinds of people here, according to their origin:

1. Padji. They were here in plenty before, but they were all driven out by the Lenurat people, who are here called the Ili Djadi (Ili means emerged), the second group. The Padji were driven to Tandjung Bunda where they are still numerous, and also to the islands, for example to Adonara. They were evidently the aborigines, but he says there was no physical difference, even in the legends.

2. Demon or Ili Djadi. They drove the Padji out after emerging from the mountains, or rather after their father's emergence. The Demon or

The Demon or
614 Ili Djadi are the original people here because
173 the Padji are gone. They also are found else-
621 where, and where they and the Padji are found
●829 together, as in Adonara, they still fight.
[578] The constant murders there are partly caused by this endless feud. They never live in the same kampong together.

3. Sina Djawa. These are descendants of people who came from the west. There are suku here which came from there. Thus the suku Lewonuhah (kampong, island) of Leloba is of Sina Djawa. So is the suku Lewato of Wailolong.

4. Tenemau. These people came from the submerged island Kroko Putang. There are suku here from these people. Thus, Lewarita suku
[769] of Wailolong is Tenemau. In the ceremony this morning the genealogy used to call the ancestors went back to the Tenemau. He says you can tell at once the origin of any suku by listening to the genealogies recited at the rites, because the ancestors are called.

582 Then we got onto the inter-kampong marriage
124 system, and this is not so complicated as the intra-kampong marriage system. I jokingly said that perhaps he got so tired figuring out the internal system that he decided to make the extra kampong rules simpler. He was amused. He also seemed amazed at the building-up process of anthropological research which I use; for example, when I first asked the names of the eight kampongs and then went right on to ask the names of the sons of Lenurat, he saw that
[791] I was getting directly at the system. He said that if the folk here heard me leading straight into the heart of the complete cosmogony they would think me a suwanggi. I also said jokingly that they couldn't call me a pontianak. He was also delighted with my admiration of how everything here falls into a system. He has learned
124 the word "sistim" and uses it all the time. He

War

173 621 565 789 can be used in war, as magic, and thus perhaps Mado was the war sorcerer who perhaps did the magic stuff which in the last analysis scared the damned Padji away. This kind of medicine is called breni.

173 I asked if all the children and other people here know this story, and he said yes. It is evidently the main legend. He said that they do not know it perfectly, but the main facts and events are clear and everyone knows the story.

443 There is a market place at Okka crossroads every Wednesday. There used to be another on the beach on the way to Larantuka (where the Padji once lived) at Delang, but it is no longer there. It was held on Friday. There is a market place in Larantuka town, and the market is held there every day. However, there is no market week system. He knows of one in Adonara. He says it is no use to hold elaborate markets because they have no surpluses to sell.

583 614 The only exchange here is that connected with marriage. The woman-giving suku gives fish to the woman-receiving suku, and the latter gives fowl to the former. If these suku are in different kampongs, there is the exchange, but it is a matter of suku and not kampongs. And again it shows how marriage is the basis of the whole organization.

•829 [178] As a result of the last World War the horizons in terms of the world at large were somewhat extended. For the first time, the people here heard of Japan, the United States and other countries. This was much the same thing that took place all over Indonesia. Fifty years ago no one here knew about such countries. As for other places in Indonesia, all they knew fifty years ago was Sina Djawa, to the west. Since the war they have learned at least the names of a few other islands. This is really epochal on

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●829 a small scale.

Everyone here knows the places in and the arrangement of the kampong and the district and the Larantuka town road. Perhaps only ten people know about the setup as far as Maumere, and probably only the guru is clear about the rest of Flores. Perhaps only two people know about the general arrangement of the geography of Indonesia. And except for a few place names and countries, no one knows about world geography.

One boy who is in the fifth grade knew the population of Indonesia, and he also knew the population of the United States! He was absolutely correct. Other people could not give this information, and as for other countries even he had no idea.

As usual we got a terrific reaction when we told them how few people there were in Holland. They muttered for several minutes. They said that two men in Wailolong and one in Leloba receive the mission paper. Perhaps ten other people borrow and read it.

[197] [204]

484 521 203 The very few people who have visited towns outside of Flores are loquacious in telling about their experiences, mostly limited to kampong life. Others listen to this, but there is evidently very little reaction.

178 632 651 There has been just about no change in the political structure in the last fifty years here. The kakang and all others were here long ago. The kakang has shifted from one kampong to another and that's about all. The traditional system of government has seen little change. Taxation started forty years ago. Now they pay a tax of fl. 1.00 for each animal killed for food, and fl. 10.00 for each animal killed for sale. (This just about stops any chance of a meat-selling market or animal industry.)

000 Today there are more meetings and greater

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648 Dutch said there would be no release unless he
578 signed. He signed on a promise that the case
609 would be reheard, but then after he signed the Dutch refused to reopen the case. I get the idea that there was real hostility to the Dutch here, but that the people were so scared that there was no revolt. Indeed, this is what the Roworoke men said: at first the people resisted, but when many of them were sent to jail, they gave up. The Dutch came here late, and the rough stage of colonialism was a recent one. It came earlier elsewhere. At any rate, there is no sorrow at all here that the Dutch have gone. They really hated the Dutch except the pastors. The lack of politeness of the Dutch seems to have impressed the folk here very much. There were radjas, however, who sided with the Dutch, and in fact I think this was the previous line of the radja kedua family.

829 In regard to Holland, they all thought that
648 it was a very big and powerful place. This is why there was great muttering yesterday when I told of the population of Holland. They regarded the Queen as their Radja, because her head was on the money. This is an illustration of the primitive political views here. They also saw that the Larantuka radja was well under the Dutch, and his rank fell very far.

609 The pastors here are the great exception.
797 The people love them, and when Roy tries to ex-
758 plain why, the first thing he mentions is medi-
177 cine, and then comes the standard stuff in regard to religion. This is a good example of how religion rides in on the advanced culture's material strength. They indeed have more powerful "medicine." This kind of thing seems to have been the wedge. Then the schools would come in, etc. That is, primitive people can see
797 quickly the obvious advantages in material and
177 job terms, etc., of the outside superior culture,

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177 and the price the outsiders ask is giving up the old religion.

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565 The people know nothing about other lands and certainly nothing about their governments. However, they know the names of other countries and a bit about the roles they play in world events. I asked if they knew about demokrasi, and he said that the word is used all over here now, although it is brand new. They don't know what it means. He says that they tend to think that it means a kind of anarchy where anyone can take anything, with no respect for rank. I wonder if maybe in this thoroughly ordered and stratified place, where inherited rank and inequality prevails (rank, class, ritual, respect, etc.), and indeed exists in the very heart of the society, whether when they first heard that democracy meant that all people were equal, this did not sound like anarchy, as they could not imagine an ordered world where there was no rank.

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648 They know nothing about the actual facts of the United Nations, but they have heard plenty about the "Kumpulan Medja Bundar". /Round Table Conference/. This all came out when they saw the red and white flag and asked what all of this was about. They got the story that there was the Round Table Conference, and that at it Indonesia became free and this was the new flag. The flag was the symbol that produced the story. They also have heard a lot about the United States and that it helped in obtaining Indonesian freedom (perhaps we managed to salvage some touted good will in Indonesia). Beyond this, however, they know nothing of world politics. They did know about the Allies (Bangsa Serikat; Kattenburg says "Pemerintah Serikat"), as they were partly involved in the war. They think that this union, and especially the United States, beat the Japanese. When asked if the Dutch helped, Roy said that they have no thought on this matter, as

War

829 [648] they only saw them run away when the Japanese came in. He then said something which was quite interesting: that it is not hard for even the illiterates here to understand the government of any land in the world, as they have had so much experience with a system of government here. All they have to do is imagine the alien organization in terms of their own political organization.

875 203 As for information spread about in regard to politics and current events, Roy says that the guru do a lot of this. The people ask them questions, and they are really big men.

521 829 The people here do not talk much about politics. Even when they had the big day of celebrating independence and the flag was flown, after the main information about the Round Table Conference was out, the people began to talk about their gardens, etc. They know about Sukarno, because his picture is everywhere [the Hitler theme?]. The thing which really settled [798] the rumor that the red and white flag is that of Islam was Sukarno's speech that all religions were free. Priests must have publicized this.

829 203 521 The local people know that Java is the center of all Indonesia, but there is little talk about this yet. Roy sees the importance in this of the complete absence of movies, radio, and the relative absence of papers. If the people had these, they would talk more (as do the backward Buginese who see movies of other lands and are curious about them).

794 665 Roy says that Catholicism does not mix itself up with politics here at all. When elections are held, the priest says in church that they must be sure to choose the right man. At least, he insists that the church is not involved in politics. I tried to press Roy by telling him how the church tried to get another radja for Manggarai, because the present one, although

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521 178 887 At feasts, when the old rites are put on, the old people reminisce over the old days and the old ways, especially when they get drunk. Then they are mournful.

562 641 There are no women in politics. They do not come to the election meetings and have no voice in the government. They are not even reckoned in when the population is totaled to determine the number of electors. They have no political representation, and Migo says that everyone would be against having women take any part in politics. It is simply not right.

829 He says that they are stupid here. By this he means only a few people know anything or ever say anything about Flores or Indonesian politics. And even about the local affairs they say almost nothing. It is starting today, and there are a few people who are thinking a little. But how absolutely rudimentary it is! This is the most backward place yet, by far.

Locally the people have a vague idea that Roworeke is the most important kampong in the district, because it is the center. The fact is, and the kapitan and a few others know this, that rank and influence of the districts in Ende is in the following order: Nggobe, Rodja, Rewarangga, and Pulo Ende. Below this are the other five. About all the people know is that Nggobe is by far the largest, the most populous, and thus the greatest.

They do not know what Ende's place in Flores is, or anything about the place which Flores occupies in Indonesia. This is beyond their ken. There are no political ambitions (yet note that the suku Reandona has been trying to get a man into the kapitan post). They are politically dead. They know and talk nothing about the Dutch, the Indonesian Republic, etc.

They knew that the Queen was their radja before, but that didn't mean much. They know

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●829 that the big radja here is in Ende, and that's all.

609 The general attitude toward the Dutch has always been one of fear. This is not a specific fear and is not equivalent to the resentment one sees in Larantuka caused by stern rule and frequent jailing. He says that the real reason is that they do not know what they fear, and they can't even talk with or understand the Dutch. The Dutch speak only Malay, and few of the local people here speak Malay. They just tried to avoid the Dutch, and that was easy. As the status of Malay began to rise, there was a bit of a change among the young people, but there was little thought about or contact with or talk concerning the Dutch at any time.

What I have just said is even more true of the mountain areas. Whenever aliens come into the neighborhood they just run away. Thus when Migo goes there for tax work, he sees only the kepala kampong, unless he lures the adat chiefs with tobacco, and other presents. I asked him why he was afraid. After all, he could speak their language. Then he shifted ground and said nothing specific, and stated that they do not even fear taxes, but they have the attitude that any outsider should be avoided. Also, he says that they are so dirty in the mountains that they are ashamed to meet outsiders. (If this is so, they at least are conscious of dirt.) Their clothes are bad and dirty, and they never bathe. The women and children are especially filthy. He says it is too cold in the mountains to bathe. The water is especially cold, even in midday. This is a queer business.

771 Religion does not mix in with politics here. There is no trouble with Mohammedanism either. They don't talk much about such things. Even

War

000 ring system.

829 Since the war, there has been plenty of talk and interest in Indonesian affairs. Before the war one never heard of such things. Formerly, the people knew only of the Dutch as far as the outside world was concerned. They knew very little about other parts of Indonesia. The war "opened the world" to these remote people. (But, I'd say, this was still a very slim opening.)

871 There was no school here at all fifty years ago. In those days, however, there was one guru in Wailolong and one guru in Leloba who could read and write. No students from here have studied at a university or at an HBS. Two students from here are now attending the middle school, in class six. All children from here now go to the lower school. One from Wailolong goes to school in Larantuka. There is also a middle school at Maumere. There are no native schools here.

[185] Roy reports that the people here like school today, and want their children to go as high as possible. (I doubt this. I think many, if not most, are rather vague about this subject. But I have to take his word for it.)

[463] There are no noticeable differences in activities connected with the level of education achieved by individuals in this area. This is because everyone is a farmer. The only exceptions would be the guru, but there are no local men of Wailolong who are guru.

[876] There is no non-official individual training. At one time they tried (evidently under government propaganda) a system where "everyone teaches another" but it stopped fast.

[797] The mission runs the schools here, but the government subsidizes them. I think this is
[658] true for nearly all of the schools in Flores (check).

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[493] [492] The fact that there are no buses here is a big hindrance. However, the horses help for short runs. The assistant gives the travel 481 178 times on foot in the old days and now. It shows that they walk much faster now than before. The world is speeding up! It used to take a day to walk to Ruteng; now they do it in three hours!

829 789 609 In general there is no fear of the outside. In the old days they feared robbery and murder, as outsiders were fair game for such. Magical danger is only encountered in certain places which are well known.

776 784 There are many kinds of roro, or spirits, e.g., darat (tree), naga (house and kampong), potiwolo (woods). Although the others may be good or evil, the potiwolo are always wicked. They live in woods. For example, they live in the taboo grove on the way to Ruteng. Darat live there too. The potiwolo sneak up and hit their victims. Thus it is dangerous to go into the woods in such an area, and they never enter such a grove alone. The assistant tells that as a boy with his father he was afraid to enter this wooded area. These potiwolo look like men but have goat bodies. They have two arms but only one leg. They either run on all three, or hop along on the one leg. There are other local spirits, and the places where they live are avoided.

20 Formerly no letters were sent in this area at all, and even today, nearly none is written. There is no telephone here and no telegraph. There is a telephone and there are phonograms in Ruteng. There is no radio here. Letters come to Ruteng and stay there until the post office sees a man who happens to be going the right way. Then he passes the word along. A letter may take three months to be received. Even the phonogram I sent was delayed for two

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20 weeks before the letter from the pastor about it reached the assistant.

[202] There are no regular messengers, but when, formerly, the dalu were sending orders, a messenger with a kris brought the orders. The kris showed that he had the authority of the dalu. Even today a bearer of news of death carries a spear (yesterday one was going about here with a spear). Formerly, if there was a war, a messenger carried a tomato leaf and firewood. The assistant remembers in 1931 seeing the last one of these messengers, when Pau was all ready to go to war against another kampong. The police heard of this and stopped it. It was a border dispute.

[203] There are no markets and no heralds here. News travels by rumor. As yet there are no local "authorities" on the news front. The bulletins from Makassar are posted in the school at Tjantjar.

484 There are no sailors from this village at all, but plenty of the men go out to trade. However, they do not go far away.

829 In regard to interest in news, the local attention is directed to Veol and Rahong events and somewhat to those in Manggarai. Little is known about the rest of Flores or Indonesia, and nothing about the world. The war opened the doors only a crack, which is really inconsiderable. It is evident that this opening did not hit very hard here. And the effects of the Indonesian revolution have hardly hit here either. It is increasing a bit here now, but the tempo is still quite slow. This is simply a very remote place, and this kampong is especially remote. Just imagine those farther off.

In regard to the rest of Indonesia, some of the people know only various place names. Concerning the rest of the world, many, perhaps

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829 all, have heard of Holland and Japan. Beyond these very little is known. Many people know the word America. Wilcox was here recently and then they heard of England. But these are just names. The gurus in Tjantjar know a bit about the outside world.

Nothing is known about the population figures of Indonesia or even for Flores. The school level is too low for even children to know these things. The assistant, however, knows the population of Indonesia, and of the world (exact! two billion!). He knew that there were four hundred and fifty million people in China too! But he did not know about India or the rest of the countries. He was surprised that Holland was so small.

186 Formerly, in the wartime, there was a great feeling for the kampong, but no real thought in regard to patriotism. They like their place and their adat. They dislike Ngada. They say that the people in Ngada kill, are coarse, etc. They don't like Ende, Larantuka, Sikka, etc. They simply do not like the adat from other areas. This is the main point. They hate Bima, and have vivid memories in this regard. Formerly there was no criticism of the Dutch, but now they are getting onto colonialism a bit in retrospect. However, there is no real thought on these things. They know that the Chinese are tipu orang (crooks). They consider Arabs as better people; in fact, they are O.K. They are rich. They have no knowledge about other people.

166 There are kampongs which are declining in population and seem not to amount to much, but the people stay there because it is their kampong. They simply do not move unless they decide their naga is no good.

764 A dead person must be taken back to the home kampong for burial unless (1) it is too far or impossible, or (2) they are already established

[Sylvain—1949]
[i.e., author of "White Stranger, Six Moons in the Celebes", London,

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614 and these are the keys to the stuff: wodja bakok are the same as lampang. The meaning is "white rice." Lampang means "stocks" wherein new slaves are put to keep them from running away. The totems newly inserted are:

[784]

lavo	mouse
kaba	buffalo
paku	a leafy vegetable
betu	a kind of mouse
pake	frog
peti	a kind of bird

614 764 784 756 178 Naked burial is called gilo. Note that this used to be a totem of the Pau va'ù, and it was given up via a big feast in 1932. At the same time, the buffalo taboo of Pau (Pau therefore does have a food taboo, or rather it did), was given up too via the same feast. In regard to the naked burial, the people decided it was too much trouble, and I suppose they felt they might as well get rid of the buffalo taboo at the same time. To do this kind of thing a va'u must consult a mbako to see if it is all right. If so, they have the feast called kaba oke tjek'i ("buffalo removes the taboo").

nggevo red bean (different from the lusa)

531 622 I asked if it was right that the radja has no horns on his house as he is not a tuan tanah. They said yes. He has no relation with the land. But nowadays there is plenty of illegal use of the horns by non-tuan tanah.

782 It is true that an offering is always made at the vatu Veol before starting garden work. This is as Coolhaas[1] says.

829 No one is able to draw a map of Flores and Indonesia and the world.

212 Fifty years ago (and even forty years ago) no

[1 [See bibliography, cit. 113 -- Analyst]]

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634 646 They said no, but that there was much free talk against the radjas in the parliament now!

622 646 624 988 All hereditary posts are genealogically linked. Most of the kepala kampong are still old illiterates. Parliament members are mainly middle aged people (the oldest literates, therefore). Age is of no concern for the hereditary posts, as one person merely succeeds to the post after another. In the kampong, however, the old men have the most influence, and the young people keep their mouths shut for the most part.

[562] Women may not hold hereditary posts. Until now women took no part in elections, but they may change things here.

829 666 There is still only a very restricted political horizon here, and there is little knowledge about such things. But at least they have elections. This is very important. They start with an election. As they say in Celebes, they catch on fast. Veol is the center of the gelarang, and Rahong is the center of the dalu, and Ruteng is the center of Manggarai. They think nothing about the "place" of Manggarai in Flores; the radja is just a "big man." Beyond this they know practically nothing about the daerah, negara, etc.

[614] [632]

648 Most of the people here thought the Dutch were all right and they were too uninformed to criticize them. Also, it must be remembered that they had been under the rule of Bima, and the Dutch at least drove Bima out. They did not even criticize the Japanese! They were simply not concerned. The great memory here is of Bima and slavery. They hate Bima.

609 Except for the pastors, everyone here knows of things and people who are Dutch only by name. Formerly they knew the local civil servants only slightly. They were always afraid of any new men who came here. This is true of my

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771 conservative, but not fanatic. Cornelius says that they do not analyze the situation by thinking of what good things Catholicism has brought. Opposition is in the form of criticism, not in [871] terms of a balance of good and bad. Just a- [797] bout all education is in the hands of the mis- [658] sion, although schools are paid for mainly by the government. Even in Mohammedan Reo, I found, the schools are mission run.

[521] The people here do not debate very much about religious matters, but they do criticize the Catholic opposition to polygyny and feasts. There are no real debates or discussions, however, not even within families.

● [829] In regard to other religions, they know only Catholicism. All they know about Mohammedanism is that they eat no pork and are allowed four wives. There is no knowledge of other cults.

764 Formerly, in disposing of the dead, a mat [178] was used, not a coffin. Today boxes are used everywhere. The big change in funeral rites has been the addition of Catholic rites, but the old ones are carried out too, as in the case of the wedding. When someone dies, everyone howls, and this includes men and women. Then two or three children carry a spear around the area, telling who has died. A few people from each house come to the house of the dead. They place the dead on a mat, on the floor, with the head toward the door. A cloth is placed over the whole body including the face. Thus the body remains on the floor for one day. A coffin is made. The dead is dressed in fine clothes. A few carefully saved silver coins are usually put in the mouth of the dead.

At the cemetery a man hits the ground five times with a stick before the grave is dug. When the grave is ready, they bring the coffin and bury the body. The reason for hitting the ground five times is in hope that in this way

1 [i.e., the assistant --Analyst]